September-October, 1961

PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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Cover: In front of San Juan Capistrano Mission, Calif., Father finds inspirat and bodily solace.

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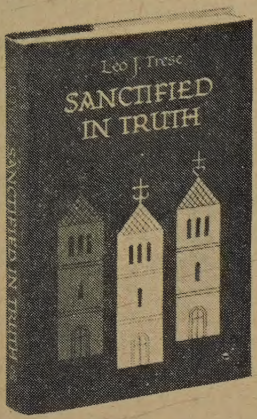

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LETTERS

Dear Editor:

As the villagers toiled to build the famous cathedrals of Rheims or Chartres I can easily imagine an old parish priest writing to **Pastoral Life** of his day complaining that these new modern architects were building churches that looked like castles and forts and that they should instead try to modernize the wonderful old Romanesque or Byzantine styles. Finally he would dam the whole business by calling the new style barbaric, without beauty, uncouth—GOTHIC.

Father Henri Blanc in his article "ARE YOU BUILDING A CHURCH?" looks with longing to the past. Every Gothic church was not a masterpiece just as every modern Church is not a masterpiece. The Gothic expressed the age in which is developed and the modern expresses the age in which it is developing.

He cites St. Patrick's in New York. This Gothic Cathedral is just across the street from Radio City. Which of the two buildings expresses the American culture? Priests who drive up to their Churches in 1961 cars and who may have a color T.V. in their living room keep harking back to the old styles in architecture. I would suggest that such a man then advocate that priests ride horseback. A horse is much more beautiful and much more noble than a Ford or even a Cadillac. According to a recent test a horse can get across Manhatten nearly as fast as a car. Therefore it seems that if we are to have all new Churches built along the lines of

(*Continued on page* 43)

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PASTORAL LIFE
SEPT.-OCT., 1961 ● VOL. IX, NO. 5

Wanted: More Doorbell Apostles

REV. JOHN A. O'BRIEN, PH. D.
The University of Notre Dame

AMONG all the methods if salesmanship which ingenuity has devised, the most effective is personal contact. In seeking the favorable response of others to an agreement, to do a job, to buy a product or to attend a meeting, nothing beats personal contact. Newspaper ads, parish bulletin notices, posters, radio and television announcements are all helpful, but they are "also rans" when with one person talking directly to another.

When a pastor really wants to get parishioners to attend a meeting, to attend a meeting, to recruit prospects for an Inquiry Class or to do other specific jobs, will he content himself with pulpit pronouncements? If he does, he can never be sure of the response. When he goes to the first meeting, he will have butterflies in his stomach, wondering if anyone will be there. Pulpit announcements, I learned years ago as a pastor, are effective in inverse ratio to the square of the number of persons present. "Let George do it," is the reaction of almost all.

If a pastor wants to get a definite commitment, he finds it necessary to contact individuals personally and to get other parishioners to do the same. Only when he looks a parishioner squarely in the eye, and says, "Brother, I mean you," can he be reasonably sure that he can bank on George. In recruiting persons for Inquiry Classes nothing equals the personal contact made by going door to door.

This was demonstrated by St. Paul, the greatest convert-maker of all time. What was the secret of his phenomenal success? Let the *Acts of the Apostles* answer. It tells us that he recruited prospects by going "from house to house, urging Jews and Gentiles to turn to God in repentance and to believe in our Lord Jesus Christ." [1] Just as when he was persecuting Christians, he was "entering house after house, and dragging out men and women," [2] so now

FATHER O'BRIEN is the nationally known speaker, writer, and Director of Bureau of Convert Research, University of Notre Dame.

he was using the same effective house-to-house, door-to-door method to win converts.

GREATEST INCREASE

In our day Jehovah's Witnesses, the Churches of Christ, the Seventh Day Adventists and the Mormans are making the most systematic use of this method of recruiting. With what results? They are gaining the largest number of converts in proportion to their membership. Especially striking are the achievements of the Witnesses who excel all others in persistent doorbell ringing. In the 25 years from 1930-1955 their worldwide membership increased 2300%, making Jehovahism the fastest growing religion in the world.[3]

In 1959 their 800,000 hard-core adult members, all considered ministers by the cult, spent 126,000,000 hours in house to house visitation and in home Bible study groups. With what results? They gained 86,000 adult converts—one for every nine members! That same year in the United States it took 40,871,301 Catholics to win 146,212, one for every 279 members.

This means that a sect with the lowest social economic and cultural rank, with a creed of bizarre doctrines, founded in 1872 by Charles T. Russell, a 20-year-old clothing store clerk, who had never spent a day in a college or seminary, gained proportionately 31 times as many converts as the members of the Church founded by Christ, and possessing the the fullness of divine truth and the abiding presence of the Holy Spirit.

How will the historian of the future explain this anomaly, as tragic as it is ironic? Perhaps he will sum it up by saying: "The Witnesses labored with tireless zeal going from house to house, spreading literature, and instructing families in their own homes, while the Catholics were asleep at the switch." Whenever Catholics lose their missionary zeal, fervor cools, secularism, anticlericalism, stagnation and dry rot follow in order.

Until the past decade calling at homes by lay Catholics to recruit prospects for convert instruction was almost unknown. In a few communities Legionnaires of Mary did this at the request of convert minded pastors; in a few parishes priests enlisted the recruiting help of small groups of zealous parishioners. It was not, however, until 1951 that this was done on a large and systematic scale.

CRUSADE FOR SOULS

In the fall of that year Bishop Charles F. Buddy of San Diego launched the first diocesan-wide Crusade for Souls in the United States. The purpose was to secure an accurate Catholic census, to reclaim inactive Catholics and to invite non-Catholics to parish Information Classes. Several thousand lay workers canvassed 4,694 square

blocks and 1,121 rural districts. They called at 95,054 non-Catholic homes, found 6,118 persons interested in learning more about the Catholic religion either through literature or lectures, and recruited 1,946 for the 149 Information Classes. A goodly number of converts was received and an even larger number of inactive Catholics was brought back to the sacraments.

Both men and women served as canvassers, and all were volunteers. An appraisal of their work disclosed two weak points. 1. They were for the most part inexperienced, had little or no training, and quite a few were obviously not "cut out" for this type of work. Hence it was concluded that in the future canvassers should be chosen by the pastor and a committee with great care and given careful training in the fundamentals of door to door salesmanship.

2. Few canvassers were equipped with any literature to courteously leave at the homes. Subsequent experience has shown that it is advisable to leave at each home, with the householder's approval, a piece of Catholic literature, especially a pamphlet. This often proves to be the planting of the seed that will bear a precious fruit.

From San Diego the Crusade for Souls, subsequently called Operation Doorbell, Catholic Census and Information Program, Campaign for Souls and Operation Understanding, spread across the country to more than thirty archdioceses and dioceses. It was launched on a province-wide and state-wide scale as well as on a diocesan level. Indeed many pastors have conducted it fruitfully on the parish plane. Let us look at a few typical programs and endeavor to evaluate the fruitfulness of the doorbell apostolate.

ANNUAL PROGRAM—THE IDEAL

In September 1954 the St. Louis archdiocese launched its first Catholic Census and Information Program, sending thousands of men, working in pairs, to call at every home. They were carefully chosen, trained for their work, and equipped with literature to be left as far as possible at every home. What were the results? The *St. Louis Register* summarizes them as follows:

"Some 1,100 converts came into the Church, 600 lapsed Catholics returned to the sacraments, and nearly 1,500 others responded to the invitation to take instructions by mail. When you consider the fact that multitudes of Catholics also took the opportunity to go to the Information Forums to review their catechism, the total result is that more than 10,000 in all benefitted by the campaign." So gratified was Cardinal Ritter with the results that he has launched a Religious Information Program each succeeding year, with varying modifications and always with great fruitfulness.

To promote the spread of the

doorbell apostolate to other dioceses and indeed to all parishes, the St. Louis Council of Catholic Men has gotten out a film, *The Man Who Called*, at a cost of $40,000. It merits showing in all parishes, for it indicates how the ordinary Catholic layman, even with no experience or training in this apostolate, can recruit persons for parish Information Forums.

In 1957 the St. Louis archdiocese concentrated its annual Religious Information Program on calling at homes to bring interested non-Catholics, lapsed Catholics and Catholics who felt the need of more instruction to parish Open Houses and Information Forums. They recruited a total attendance of 5,867 people, of whom 2,157 were non-Catholics and 3,710 were Catholics. The doorbell apostolate netted approximately 1,000 conversions, the reclamation of 289 lapsed Catholics and the validation of 219 marriages.

REVEAL HIDDEN WOUNDS

Let us take a look at the results of calling at homes in a diocese that comprises chiefly rural areas and small cities and towns. Embracing all of Vermont, the Burlington diocese launched Operation Doorbell in 1958. On Sunday afternoon, October 19, a total of 6,819 men and women canvassers assembled in their parish churches, were blessed by their pastors, and then set out in pairs to call at every home in the state. They visited 106,226 homes, of which 44,203 or 41.6% were Catholic, 44,118 or 41.5% were affiliated with non-Catholic Churches, while 6,309 or 5.9% were non-practicing Catholic homes.

The canvassers reported a total of 4,817 converts residing in the diocese—1,482 fewer than the number of fallenaways. Mirroring the beating that marriage has taken in recent years were 3,301 invalid marriages, 1,441 divorced persons and 640 individuals separated from their spouses. On the bright side the canvassers found 1,604 persons interested in the Catholic faith, 704 individuals who promised to attend parish Information Forums, and 9,188 who gladly accepted Catholic literature. Thus did Operation Doorbell reveal with x-ray clarity the hidden wounds in the Mystical Body of Christ and pave the way for effective remedial treatment.

One last instance. In 1957 the five dioceses of Wisconsin launched a unified, coordinated Operation Doorbell that sent out a mighty army of 52,565 canvassers—doubtless the largest ever engaged at any one time in the recruiting of converts and in the reclamation of lapsed Catholics in the history of the Church in America. They called at 839,820 homes, left a copy of the pamphlet *Finding Christ's Church* at 152,017 non-Catholic homes and placed a copy of the pamphlet *Come Back Home* in the hands of 51,924 inactive Catholics. On the last Sunday in December 924 new converts were confirmed in

Milwaukee and 251 in Madison: typical fruits of Operation Doorbell.

SUMMARY

To sum up. In recruiting converts and reclaiming lapsed members nothing beats personal contact. This is achieved by the tactful, courteous, well-trained doorbell apostle. The secret of the phenomenal success of St. Paul was his tireless use of the house to house method of recruiting converts. It is ironic that this apostolic method is now used by non-Catholic sects, especially Jehovah's Witnesses, whose numerous converts put us Catholics to shame. Where Catholics have made systematic use of the house to house method as in a diocesan Operation Doorbell, they have recruited many converts and reclaimed even more fallenaways.

The canvassers should be chosen carefully and given expert training. Every parish should have a sufficient number of canvassers, working in pairs, to call at every home at least once every six months. When the parents cannot conveniently come to a parish hall for instructions, the lay canvassers should instruct the whole family in their own home. Every Catholic adult should be encouraged and expected to devote 4 to 10 hours a month in home visitation and instruction. Educated lay men and women in every parish must be trained so they can give non-Catholics complete instruction in the faith.

Probably the greatest unexpected fruit of the doorbell apostolate is the wholesome, apostolic and sanctifying influence it never fails to exercise upon the lay workers themselves. When Catholic doorbell apostles are as numerous proportionately as the Witnesses of Jehovah and put in as much time, they will win more than a million converts each year. Reinforcing their zeal, will be the fullness of divine truth and the grace of almighty God, which is always poured out abundantly upon those who, under the guidance of the Holy Spirit, proclaim the Gospel of our Lord and Savior, Jesus Christ.

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1. 20:21
2. 8:3

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YOUR bishop wants a renewal of vigor and of spiritual beauty in his diocese. At the center of this renewal is the person and the life of the priest. The person of the priest is sacred, from the moment of ordination. His principal duty is to offer the immaculate Host, and, as the Council of Trent said, this "character of consecration is augmented by" the power to forgive sins. This divine offering and this pardoning of sins rise more pleasing to God when the priest is innocent and far from sin.

—Pope John XXIII

Stop Divorce Before Marriage Starts

THEODORE A. OPDENAKER

PIUS XII in his encyclical "Sertum laetitiae," written on the occasion of the one hundred and fiftieth anniversary of the founding of the American Hierarchy urged that the disease of civil divorce "so widespread, may be cured by extirpation." (A.A.S. XXXI (1939) 635-656)

Certainly the alert pastor of souls knows that the number one public moral problem in the United States is the disorganized family caused principally by the ease with which a civil divorce may be obtained. The evidence is overwhelming when one reviews the statistics on the matter. The increase every year since 1867, when official data on this subject first became available, indicates that one out of every three marriages ends in a divorce. Half the couples who go into the divorce courts have been married less than five years, one quarter of them less than two years. Most significant for priests is the fact, according to Judge Roger Pfaff of the California Superior Court, that among ninety-five per cent of the couples seeking a divorce either one or both partners do not attend church regularly.

The general public is terribly concerned over the thirty thousand youngsters struck down annually and become semi-invalids with rheumatic fever and rheumatic heart disease. Yet each year the delicate emotional structures of over one hundred fifty thousand children are injured by the phychic trauma of divorce. There are now five million such children in this country under the age of eighteen years. In these uncertain times growing up is a difficult task under the best conditions, but the children whose homes are shattered by divorce have their chances for normal, happy childhood cut down to an alarming degree. The severe emotional repercussions are being felt in every area of society. The basis of normal life is being eaten away and children of divorced parents are being precipitated into immaturity and instability that only

MONSIGNOR OPDENAKER, a distinguished contributor to professional reviews, is the Executive Director of the Catholic Welfare Bureau of the Trenton Diocese, N. J.

serves to build up the caseloads of social welfare agencies and psychiatric clinics. It is all well and good to wring one's hands and wag one's head and proclaim the horrors of this plight but there does not seem to be any intelligent planning in effect that goes deep enough to stem the tide.

FACTS AND FIGURES

In 1940 according to official U.S. Bureau of Census records, 264,000 divorces were granted in the United States, or a 2.0 rate per 1,000 population. In that year there were 1,595,879 marriages per 1,000 population, or 12.1 per 1,000 population. Twelve years later in 1952 there were fewer marriages: 1,562,579 or 10.0 per thousand population, while there were 388,000 divorces or 2.5 per 1,000 population. In 1890 there were approximately 16 marriages to every divorce. In 1946 there were less than 4 marriages to every divorce. In the six years, 1947-1953, there was a drop in the number of divorces over the peak year of 1946, when there were 485,000; but the average number of divorces granted for the six year period is close to 400,000 per annum.

CIVIL DIVORCE AND LEAKAGE IN THE CHURCH

While the rate of divorce per 1,000 population has been relatively steady during the past ten years, the governmental statistics prove that throughout the country over 800,000 people a year resolve their marital troubles through divorce. This should cause alarm to the interested pastor because this, joined to the fact that one-fifth of all marriages involves remarriage for one or both partners, makes the potential of invalid marriages all the greater. According to James P. Kelly, J.C.D. ("Separation and Civil Divorce," reprint from *The Jurist*, Vol. VI, No. 2, April 1946, p. 30) an investigation of a suburban parish revealed that in 55 out of 96 invalid unions the reason for the invalidity was directly traceable to the evil of civil divorce. At least one of the parties had been civilly divorced in a previous marriage. If anything approaching this proportion exists in other parishes throughout the country, then the divorce evil has already made devastating inroads into the ranks of the faithful. Here is a real lively cause for the leakage not only of those who become partners to an invalid union, but also on the part of the children born of that union.

"ACCEPTED" STATUS OF THE CHANGING ATTITUDE

As many pastors know, many Catholics in an invalid union still consider themselves Catholic. They attend Mass on Sundays and holy days of obligation; they piously make novenas; they contribute to the support of their Church and to

charity. They feel that the only thing they are deprived of is the right to receive the Sacraments. With real feeling they console themselves that they will straighten things out at the point of death, totally unmindful of the danger of the sin of presumption. In far too many cases Catholics who obtained a civil divorce had no intention of attempting another union, but as time went on they met someone with whom they fell in love and justified themselves that since life treated them badly in their former marriage they were entitled to some happiness even in this life. They always feel that God will be more merciful to them than the Church. For them the Divine Law has been emotionally reduced to the force of a directive rubric. They rationalize themselves into a conviction that they have violated only a Church regulation. They are not married according "to the Church" but "they are married" none-the--less. They are not convinced of their offense against God and its consequence to themselves and to their illegitimate offspring.

AURA OF RESPECTABILITY

Since civil law cloaks their remarriage in a vestment of respectability, a thoroughly secularist mentality is developed. More and more American Catholics seem to be ignoring or spurning the authority of the Church and adopting a perverted position that the State has sole and exclusive jurisdiction over marriage. Innumerable Catholics no longer regard the setting aside of the marriage bond by the civil authority as a usurpation of the jurisdiction of the Church and a violation of Divine Law, but rather complacently accept this as a right belonging to the State. As long as they have a respectable status in the community they are secure. The mentality is developed and far too many believe the Church merely "blesses" a marriage and has no other major jurisdiction.

CHANGING ATTITUDE TOWARD DIVORCE

The secularist approach to divorce and remarriage has established a changing public attitude toward these two evils. No longer does society look upon the divorced person as a threat to the common good of society. What was once a relative rarity in our culture has become commonplace; where it was once a vaguely disreputable institution, it has now become fashionable. Dull statistics tell the dramatic story of the disappearing permanence of American marriage. They tend to make a mockery of

A SUGGESTION

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

the Sacramental phrases which are traditionally used to tie the bonds of matrimony. What they do not tell is the dreadful psychological repercussions born of divorce and remarriage.

NATURE OF DIVORCED POPULATION

Research (cf. "Remarriage — A Study of Marriage," Jessie Bernard, Dryden Press (1956) N.Y.) has revealed that the divorced population consists of three groups: a "hard-core", 14 per cent; the divorce prone, lacking in marriage aptitude, 33 per cent; and those capable of achieving marital success in remarriage, 53 per cent. The 47 per cent who are the unsuccessful prove to be very inadequate and unhappy people. For the most part they leave one marriage only to infect another marriage with the same difficulties. They think there is something wrong with the institution of marriage when all along the problem is with them. Their own personality deficiencies and conflicts are projected anew into another attempt to marry. The interactions and new relationships only accentuate one's own personal disorganization and affect the new partner and, perhaps, the children of the new spouse with serious repercussions that lead to associated difficulties which annually overtax the far too limited and overworked social service agencies of any given community Diocese. In spite of some psychoanalysts to the contrary, far too many so-called "normal" people choose divorce as a valid method of resolving marital unhappiness. But the "age of sequential polygamy" has not produced the desired effect. Remarriage after divorce only compounds social ills and personal problems.

THE CATHOLIC SOLUTION

Yet despite the numbing of the collective conscience with its drastic and inevitable results, the Sacrament of Marriage does not change, neither does the lifetime duration of the marriage alter. Yet the modern Catholic marriage is lived out in a culture where divorce and remarriage is acceptable and where the social pressure, which in former ages bolstered the permanency of an otherwise shaky marriage, has completely collapsed.

While the natural, sociological reasons against divorce and remarriage are manifold, still the Catholic loses ground if he tries to prove that every remarriage is miserable, or that all children of divorces end up mentally and emotionally disturbed or deliquent. The effects of immorality are not that simple. The Catholic opposition to divorce is rooted not in shifting pragmatic sands, but on the firm ground of faith. The Christian dispensation involves a whole change of life. Moses allowed divorce to the Jews on account of hardness of heart but Christ comes not merely to soften hearts but to redeem them and to make human love participate

in His own love. Divorce is not something to be argued about merely on the natural level, for married love has been transformed and marriage itself exalted.

BROKEN HOMES AND UNHAPPY MARRIAGES

Catholic apologists have urged that the worst sort of a home is better for children than the home broken by divorce. It may be countered, however, that the Church, in allowing couples to separate and even to get a legal divorce to protect a party's civil rights, (not, needless to say, that such a divorce breaks the marriage bond or leaves the couple free to marry again,) recognizes that there are some conditions which are so intolerable that they rule out continued living together. The Church does not insist that a child be kept in a home where he is constantly exposed to obscenities or irreligion, or where mother and father expose him to the mutual infidelities. In such a case, living with one parent in comparative peace may be better than living with both in a nightmare of horror.

But this is a matter in which one must not be too categorical. We can recognize the prudence of the Church and wish that as individuals we had more of a share in it. But, in passing, we can note that while we are laudably concerned about children of divorce, we should also be concerned about the number of Catholic young peopl and adolescents who are disturbe and unhappy, the products of tens family life, where parents "stuck to gether" but deprived their childre of love and normality. To preven such disasters, we must begin a the beginning.

AN OUNCE OF PREVENTION

The best remedy for divorce is t give increased importance to pre paring young people for marriage more effective marriage counselling wider use of Cana and pre-Can conferences. The promotion of th full Catholic life is the best answe not only to divorce but also to un happy marriages. Remedial concer is one thing but prevention, in th long run, is the best cure.

Prevention really begins long be fore there is any idea formulated i the mind of the individual. A youn person should be made to kno himself first of all. There should b incorporated into every school cu riculum or Church youth organiz tion a fruitful and systematic pr gram of films on mental healt family life education, marriage an character formation all designed give the adolescent an insight in the true meaning as to what are th major ingredients of a lasting ma riage. The undue emphasis on s should be counteracted by a tot educational approach as to what needed in a marriage partner a in one's self to make the bond la This should preceed pre-Cana a

Cana conferences. Many retreat masters working with our Catholic youth claim this should be done long before high school begins.

KEY TO MASS INTERPRETATION

The clergy and educators should begin to understand that film is the key to mass interpretation, education, indoctrination and demonstration. There is dramatic value in films which subtly can convey the idea that we want an audience to comprehend. The paucity of film in the relatively recent '40s can be seen in the fact that not until 1948 did the Federal Office of Education deem it worthwhile to prepare a directory of film libraries. Its second edition, printed a year later in response to an overwhelming demand for the booklet, showed 897 listings. The most recent edition, issued early this year reveals that the number has increased in that brief decade by more than 400 per cent.

Television, undoubtedly, has been a major consideration in the remarkable development of educational films. Before it got off into its "Western Kick" of recent years, television showed a unique preoccupation with psychological motivated school-of-realism drama. They were strong and on the whole, well done; and, while they may have suffered from over-simplification, at least they did create in the consciousness of millions of viewers greater awareness of the educational role in the treatment of human problems. By now a receptive audience for this type of program is well established.

Pastors should utilize the films that are available from State Departments of Mental Health and Education. These films are *free* and are offered as a community service. Catholic Action groups should sponsor these programs and under the supervision and interpretation of proper ecclesiastical authority. Wise planning should place these films in proper use to help our youth to know themselves and what goes into relationships with others. The skilled, designed, programing should aid in training young people in the proper attitude that must be had in picking a partner in marriage for life. The dramatization of human personality factors, their ingredients and the pitfalls into which one can stumble will certainly prepare a person to avoid getting into a marital situation which inevitably will end in a divorce court and which can well lead to the emotional drainage of a remarriage. We begin not in the home which has in far too many cases already been damaged. The hope lies in the youth and in alerting them to the necessity of prudently preparing themselves for marriage by knowing how to pick a mate and how to be one completely. For marriage involves living with a person not merely loving one. When a young person sees dramatically on film the value of a balanced personality, a sound philosophy of life, sense of

responsibility, family and religious background and what leads to true emotional maturity real progress will be made in preventing divorce before it even can start. For a little common sense would prevent most divorces and their cause, poor marriages to begin with.

There is a deep craving for things that will help us better to understand ourselves and our relationships with others. Anything that contributes to this understanding should be welcomed with open arms. While the popular device of films will not answer all the entangling problems of divorce, it can point to where the answers can be found. Films are a dynamic, exciting, restless, probing force for human good and a real tool of the modern apostolate. Since the hope and happiness of countless thousands are threatened by divorce, let us use a valid technique to prevent a modern plague of leakage and unhappiness in the Church, to say nothing of the wholesale loss of souls. The role of partners in marriage and the proper relationship of spouse to spouse depends upon a full understanding of the total nature of man.

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Quotable Quotes

"IF we work on marble, it will perish. If we work on brass, time efface it. If we rear temples, time will crumble them into dust. But if we work on immortal minds; if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something wihnch will brighten all all eternity."

—Daniel Webster

"Let us endeavor so to live that when we come to die even the undertaker

—Mark Twain

"The hardest job that people have to do is to move religion from their throat

—Thurman Arnold

"Let everyone sweep in front of his own door and the whole world will be

—Goethe

●

THE proper function of the clergy is to guide and sanctify society. A divine calling and consecration are necessary for this office. The Christian people are invited to participate in heavenly grace, but Christ entrusted the distribution of this grace to the clergy, which was created to serve as mediator between heaven and earth.

—Pope John XXIII

We Built A Church

VICTOR J. DRAPELA, PH. L.

IN every diocese there is a small group of priests known for their reputation as builders. Wherever they go, new churches, schools and convents mushroom along the path. They have a facility to build; it's almost their second vocation. As for the rest of us, including myself, a building projects sneaks up like a disease on its victim. It hits you suddenly or comes in stages. It tears up your daily routine into shreads. For a time, you think and speak and dream about it. And then it's gone and you go back to normal.

Your building project will produce a change in you. Along with the streak of silver in your hair you will gain more patience, or you will have developed a stomach ulcer. It also will teach you something about people. The ones you had known before and all the newcomers who appear on the scene, from the architect and contractor down to the belated salesman who will try to sell you novelty hat holders for the pews. It will give you temporarily a happy creative experience, a glimpse into the soul of Michaelangelo when he saw Moses protrude from the rough chaos of the unhewn marble block.

Ours is a small northwestern parish of less than a hundred families, tucked away on the border of North Dakota and Minnesota, just three miles south of the Canadian line. There was nothing extraordinary about the old frame church and there is nothing special about the new one either. I will not bore you with technical details. I just want to capture the atmosphere, the cross currents and small complications we had to live through, and the joy that we had when a new church was finally completed for the glory of God.

The old church sat on the bare prairie for some eighty years. It was remodelled several times, insulated after a fashion, and as time progressed, patched up more frequently. Finally, ten years ago a massive flood of the Red River of the North put the building for five weeks under water. The Blessed Sacrament had to be evacuated from the main

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altar in a boat through the center aisle. It looked like the end of the church. The walls bulged out. The tower leaned over to the East. When-ever the wind blew, which happens fairly often in these parts, the building cracked and twisted, and you could measure the gale's velocity by the pendulum-like swings of the suspended lamps. One of our witty parishioners suggested that the wind only slowed down on its way through the church.

I know of a wise pastor in Nebraska who decided to impress the need for a new rectory by placing a sign on the main entrance: "Unsafe. Falling brick. Use side door!" This we did not have to do. When the Mercury is down to twenty below and the wind gusts up to fifty miles per hour, you don't have to be very persuasive to get the idea across.

There was no doubt about it. We had to build. The real question was where to get the money. We had only about twenty thousand dollars invested as a reserve, when we started talking about the new building in serious, but—and that was worse—we suffered from a bad inferiority complex. The money was coming in slow, too slow to start anything within a decade. And because of the bleak prospect some people were dragging their feet. At such a time, it seems, you got to go by the famous word of F.D.R. that the only thing to fear is fear itself, and you must make it supernaturally stick. We had to get rid of our fear, we had to visualize the happy prospect of a new church and all the good that will go with it, and we started making noises to that effect.

That fall, four years ago, we got a fund raising committee going. The professional fund raising agencies have developed a system which is generally known. We utilized the method without employing an agency, and concentrated on a good indoctrination of our captains. They were a group of dedicated men and a few women (we used them for approaching Catholic wives in mixed marriages). Each had to contact about five parishioners. In the meanwhile we hammered on the topic from the pulpit, picturing the great prospect and stressing our ability to do the job. The response was encouraging. We managed to move more than just the surface of the pond. In three such home-made "professional" drives we doubled our reserve, but then our collections started going down.

We were afraid that our inferiority complex was coming back. Something had to be done fast to prevent the outbreak of that old disease. We had to build right now.

Once the building bug bites you, your interests change abruptly. You read any architectural magazine you can lay your hands on. You borrow blueprints of existing churches, and study the starkly worded volumes of architect's specifications as though they were mystery novels of Sir Arthur Conan Doyle. You travel around to see

ew churches, and inquire about
ieir special features, and how they
orked out in practical use. Then
ddenly, somewhere, somehow,
ou discover *your* church. This is
xactly what you had in mind. You
e almost afraid that you will du-
licate it and the originator might
ie you. (How naive a man can get!
the following weeks I learned
y lesson.) But anyhow, you got
ie idea. The clearer it will crystal-
e, the easier your life during the
oming squeeze between the chan-
ry office, the parish building com-
ittee and the architect-contractor
am. You must think through your
asons and remain flexible. Many
your ideas will change, even
me pet ideas (this is good for
acticing detachment), but these
anges must be for the better. The
ccess of your building will de-
nd on your readiness to assimil-
e the many influences and to co-
dinate them into a solid and
autiful product.

IE ARCHITECT

There are priests who will let the
chitect take full charge of the
oject, there are others who like
give the building something of
eir own. Advantages are appar-
tly on both sides.

You are now to select your archi-
ct, who will for awhile will be as
portant to your project as your
octor is to you. He should be a
an of professional ability, and
ou must get along together. As it
ppened, we had a very happy as-
sociation with our architect. There are some architects who tend to be dictatorial, while others will have no idea of their own and simply copy other designs. But these are extremes. The ideal man for your job will furnish you with a couple of alternate designs, after he had carefully listened to what you had to say, and will be willing to adjust the final daft according to your suggestions, give and take. We priests have no formal education in architecture, true, but I nevertheless disagree with Signor Giuseppe Savverio Giacomini of the Rome Institute of Liturgical Art, who was quoted as saying: "'Why should the poor bishops worry about the details of building or decorating a church? They don't know much about it. It is not their business." I think the bishops should never be excluded from the planning, neither should the priests. However, if one should choose between two extremes, the determined architect with good taste and solid professional knowledge is far better than the suave fellow who for a fee will agree to all sorts of atrocities, just to keep the pastor's favor.

We had a Catholic architect. That itself solved many problems and made our cooperation much smoother. I heard of a non-Catholic architect who put locks on the three doors of the confessional. That might be an extreme case, but it illustrates the point. You can breathe much easier if you know that your architect is familiar with

the Mass and the Sacraments, because he himself takes part in them, and knows even the customs, good and bad of our Catholic congregations.

THE BUILDING COMMITTEES

Some diocesan statutes are quite explicit with regard to building projects. Our synodal book, for instance, devotes twenty four paragraphs to all the technicalities, and regulates the project from its rosy beginnings to the somber reality of financing the debt. Paragraph 724 is particularly outspoken and lists in bold letters some Don't-s for the builder. Here is the text:

"Don't make your plans in a hurry.

Don't try to be your own architect.

Don't build until you are ready, no matter how pressing the need.

Don't start work until you have completed your plans.

Don't begin the work until you are sure all materials can be obtained.

Don't plan a building without regard to the future development of your parish.

Don't promise your people anything about the cost of the project until you are sure.

Don't build on promises only. Make sure of the contributions promised.

Arrange for your loan before you start."

Our proposed church was to seat 250 plus the choir. In addition, we wanted a club room for some 10 people, to be divided into two cla rooms by a folding partition, an toilet facilities, all on the same lev with the church. Here we ran int some difficulty. A few influenti parishioners insisted on a basemen despite the previous bad exper ence with floods in our area, an stuck to their pet idea to the bitt end. This caused some unhappine on both sides. Until the foundatio was securely filled with layers clay and gravel, and flooded wi water by the powerful pumps our fire department, there prevaile a precarious truce, but no re peace.

That brings back memories dealing with the building commi tee. No doubt, we all had our e periences with committees of son sort. The building committees a no exception to the rule. You w get along with them, if you fi the balance between letting the decide too much and nothing at a You want to call the meetings oft enough to make them help yo but not often enough to hind progress of the work. Much ta and firmness is needed. We fou it quite helpful to bring up tec nical questions and questions the basic materials. This is whe your committee members will pro quite helpful, since some had pr vious experience in planning f new schools, gymnasiums, e However, the purely liturgical a artistic equipment of the buildi should rest in the hands of the di

cesan building committee and of the pastor.

When the blueprints are approved you will let the bids, or else, and that is what we have done, you sign a contract without bids. The second alternative involves risks and you should take them only if you are convinced beyond any doubt that under the circumstances your contractor will do the best possible job for the most reasonable price. Furthermore, in our case the architect acted only as a consultant rather than a supervisor of the contractor. Again, it is a matter of complete trust toward your contractor. We had taken the chance and it worked out fine.

WORKS BEGIN

Now the excavation began. The footings were poured and an ugly forest of rusty metal rods was swallowed up by the concrete walls. You could see the outline of the floor plan. This was when the first shadows of doubt started creeping in. When walking over the building site in the evening, we wondered why we did not make the church bigger. It looked just like a small corral, with the immense skies overhead. This was—of course—an optical illusion. The moment you put the roof on, your dimensions stretch out to their natural inside appearance. It was just the first shock in a series.

Small, insignificant details must be decided in the process. Or are they insignificant? Take the question of the choir loft. We had the opportunity to lower the choir loft and so increase its seating capacity. The idea looekd good and we went for it. Later in the evening we checked again the new arrangement. To our horror we discovered that the mothers room that was to be slightly elevated, would be only seven feet high. That night we did not sleep well at all. The next morning, long before the first workers arrived at 6 o'clock, we expected them at the building site to make them undo what they have accomplished the previous afternoon and to make them stick to the blueprint. It was another lesson learned.

Churches should somehow reflect the ageless permanence of the mystical Body of Christ. You try to visualize how they will look in say fifty years. Some materials are fine for a while and then they rapidly deteriorate. These are not suitable for church construction. The real beauty is usually found in the honest use of solid, well proportioned

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materials, properly linked together. The architectural product should be beautiful in itself. All artificial ornaments will of necessity lose their mask sooner or later and the building will look drab, run down, unkept. Solid materials, on the contrary, acquire added beauty when time has covered them with its patina.

THE HAPPY OUTCOME

During the building project you want to keep the parish well informed. We made it a point to give every Sunday a short summary of what was accomplished during the previous week. We would especially explain the technical features of the building that would greatly increase its value, but would hardly be noticed by an outsider. This practice proved helpful, when new appeals for increased donations had to be made. There is enough of a businessman in each of our parishioners. They like to know what they pay for.

A painful moment came when we had to say good-bye to the plaster of Paris statues from the old church. Artistically they were worthless, but for many of our people they were rich in memories. It would have been almost brutal to simply destroy them, and yet we could not think of using them in the new church. Fortunately, a near-by country church for migrant Mexican workers needed some more gallery of saints. Thus we disposed of all the plaster of Paris one sunny afternoon, in the knowledge that God would use it as an instrument of His grace despite the artistic poverty.

As the building takes its final shape, you notice a joyful reaction among your people. They usually let you know about it. But here, permit me a word of caution. A church is not completed until the grounds are landscaped. This job is sometimes unreasonably postponed. Sure, it will cost money, and the parish is already in debt. But a church without its landscaping completed is sitting there like a sore thumb. There is something missing, and the people feel it. After a while, it's a let-down for everybody. Moreover, dust and dirt find their way into the building and cause problems in upkeep. Once we have spent a hundred thousand Dollars for a new church, the added expense of two or three thousand for a good landscaping job will be more than offset by the general improvement of the finished product. We can most likely pay for it from the increased contributions of a happy congregation.

All in all, the building of our church was a grand experience. The bumps you get in the process are the birth pangs that will tie you permanently to the structure. You have built a house for Christ. No matter how you look at it, it adds a new bond to your partnership with Him.

The Priest As Others See Him

HENRI BLANC

AT a recent visit to the shrine of Saint Jean Marie Vianney, patron saint of parish priests, I learned of an interesting conference recently held there by French girls in their late teens. While various religious topics were discussed, their comments concerning the priesthood suggest our thoughtful consideration. For an outline of the pertinent questions covered, I am indebted to the French magazine *Pretre et Apotre.*

WHAT FRENCH YOUTH SAYS

FIRST QUESTION: *What do you owe to priests whom you had the occasion to meet in your life?*

The answers revealed the good Christian education received and the gift of Divine Grace. A young girl told of her return to the practice of her religion because of a priest who gave her much needed support at a critical moment. He had her enrolled in the J.O.C., "Jeunesse Ouvrière Cretienne" (Young Christian Association). She was able to become a bond of unity in a much disunited family and in the factory where she worked she became a living and active member of Christ's Mystical Body. Another young lady recalled how impressed and influenced she was by the attitude of a priest who doffed his hat so amiably upon meeting a humble farmer and then stopped awhile to chat with him. Because she could read on the face of that peasant the joy of a man being recognized and loved, this girl decided that she, too, would work toward always giving joy to others. Also, this same conference member revealed how the mere incident of seeing a priest bowing most reverently, with hat in his hands, as he passed by a church, prompted her to become more aware of the presence of Our Lord in our churches. Consequently, she made more frequent visits there whenever occasion brought her nearby.

Other girls told of the many instances when a priest was the happy instrument in making the love of God grow in the hearts of young people. They referred to Cana con-

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FATHER BLANC reports these opinions for our projected series of articles entitled: "Voices from the pews" from St. Genevieve Academy, Asheville, North Carolina.

ferences, summer camp activities, week-end retreats, vocations discovered and encouraged, and visits to families in need of consolation.

SECOND QUESTION: *What do you expect from priests?*

The essential wish of most of the participants was that priests be "profoundly men and profoundly saints." Above all, they wanted the priest to express by his exterior behavior the testimony and very image of his interior spiritual life. Some girls emphasized the role of the priest as the conscience's director whom they expect to be paternal and compassionate, yet firm and exacting. Others spoke of the priest as chaplain of sodalities for Catholic action, men whose zealous efforts have no other purpose than to bring the whole Christian life back to Christ. Others referred to the priest as essentially a teacher and expected from him continual help in achieving a vital knowledge of their religion. They also expected him to accept readily ideas from fellow priests and thus appear more united in their efforts.

THIRD QUESTION: *Which qualities, in preference to others, would you wish to find in a priest?*

Almost unanimously the girls answered: The very qualities of Christ. A deep, perfect accord or harmony between what they are and what they think. Ministers of God and men of God. Men of prayer. We understand that they are not perfect, they claimed, but from their attitude we must feel that they try to be. Neither did they wish too much familiarity between the priest and lay person. Above all they enumerated the qualities of simplicity, accessibility, understanding, patience, self-sacrifice, entire devotion to duty, purity, more reserve, humility, and discretion.

FOURTH QUESTION: *If you are a mother some day, would you wish to have a son in the priesthood or a daughter in a religious community?*

Only three girls among the sixty present at the meeting came out with a forthright *No*. The rest considered vocations within a family a great joy and said they planned to pray that God might grant them such a blessing.

A number of girls, however, drew a sharp distinction between vocations to the priesthood and those to the sisterhood. With a son a priest, we do not lose him entirely, they argued, but when a daughter becomes a nun that is another matter. Some young ladies considered religious vocation too "inhuman" or saw in it something incomplete.

WHAT AMERICAN YOUTH SAYS

Recently, about fifty American girls from the Academy of St. Genevieve in Asheville, North Carolina, were asked to examine the same

uestions proposed to the French irls. While quite a variety of an-wers were given by these teen-gers, the fundamental tenor was npressive and affords an interest-ng comparison with the answers iven by the French girls.

To the first question (*What do ou owe to priests whom you had ccasion to meet in your life?*), most irls answered in the following ein: To priests we casually met, e owe a spiritual uplifting of our uls. Usually after we talked to a iest, they said, we felt one hun-red per cent at ease concerning rtain problems begging a clear lution. Specifically, one of the irls revealed how she and her sister wed their conversion to the Cath-ic faith to a priest who showed a ore paternal and understanding titude.

Another girl told us: I was al-ays deadly afraid of confession, espite my grateful understanding this great sacrament. After talk-ng to a priest I overcame all those ars. No longer was the confession my sins a painful ordeal.

Coming to the second question *What do you expect from priests?*) e stock answer reflected our outhern non-Catholic milieu: We xpect from a priest the reputation being a good man, worthy to be alled a holy priest. He should be man of God and yet human in any respects. A priest, they con-nued, should not be a "stuffed irt" type, but lively and interested civic activities as well as in reli-gious ones. Being a good mixer, they claimed, with a congenial, friendly attitude towards all, a priest can become a true asset to a parish and be instrumental in leading many other sheep into the fold.

Regarding the third question (*Which qualities in preference to others would you wish to find in a priest?*) deep spiritual life or holiness came first in line. However, admitted one young lady, one does not expect a priest to be "extremely" saintly (sic). With an "extremely" saintly priest, one feels ill at ease. A priest can be just as saintly by being down to earth. In other words, as some girls expressed it, a priest should be very sympathetic and understanding. An ideal priest is one who is able to get along with all kinds of people and be the master of any situation of importance.

A priest with a sense of humor is also most desirable, noted one youngster. While another pointed out that adroitness in financial affairs is most necessary for a parish priest, this was tempered by the wish that the priest be unworldly and not have his mind always set on money, bingo, and church suppers. Many of the girls asked that the priest be very humble and not excessively proud of his sacred status.

To the final question (*Would you wish to have a son in the priesthood or a daughter in a religious community?*), all answers showed no opposition. Nor did they draw

any distinction between the two vocations, as did the French girls. It would be a great blessing, said one girl, reflecting the wish of others, to have God choose one of my children for a religious vocation. I know that my grandmother is very happy, she continued, because her son is a priest and her daughter a nun. She says that she never stops thanking the Lord for being so good to them.

Remarked another girl: Most privileged as I would be to know that one of my children has a vocation to the religious life, yet I would not push them into it. I feel that if one is not called to that state of life, he or she will be called to another which is just as rewarding. However, I would give a possible religious vocation every consideration and cooperate with God's grace, even though it would mean a painful sacrifice on my part.

LEARNING FROM OTHERS

Some of the above reflection from youngsters of a different na tional milieu offer quite an inter esting similarity in Christian think ing and are thought provoking fo their wisdom. Besides, they remin us of something very importar which we occasionally preach t others, that is self-examination an seeing ourselves as other well-mean ing and sincere people see us. Per haps more than we are aware, thei comments can be a great help i evaluating our true selves. Few c us indeed are without flaws. As w so readily accept the warm compli ments, why not receive with equa grace the justified barbs that con tain valuable lessons?

As a great American bisho warned: "The priest who does no try to learn from the flock is no likely to go far on the road to suc cess in his ministry."

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The Pope's Preoccupation

"Dear Children . . . we would like you to know that this participation of th Christian people in the most solemn act of all the liturgy is one of ou constant preoccupations . . . How greatly we desire that priests and faithf should always attend to the preparation for, and perfect performance of, th divine act. Nothing should be wanting and everything should be in order the altar: well instructed, devout and attentive servers; the priest's sermo short but penetrating and well adapted to the congregation, who in turn liste with attention and respect to the word of God; active participation with dialogu and chant—with a discreet space for personal and silent prayer; last and abo all, reception of Communion as often as possible in order that participatio may be really complete."—

—JOHN XXIII *to the Pueri Cantor*

But How About the Body?

D. H. Robinson, M.D.

THE basic function of the Church is to save souls. But . . . *HOW ABOUT THE BODY?*

We know Christ said "Man shall not live by bread alone. . . ." But we seem to ignore the inferred meaning, *"Of course, you will take care of the body . . .* but don't forget the soul."

"Do you take care of the body in your church?"

Take almost any month in the past year and look through a file of the leading newspapers in the country and you will find a number of stories. Some will be small print on a back page, others will be headlines on front pages. Take a sample.

Small article: "Priest Succumbs to Heart Attack in Church."

Banner headline: "Civic Leader Injured on Icy Church Steps."

Back page: "St. Joseph Parish Women Stricken by Food Poisoning at Fair."

In reading the articles I get the impression that these churches had not given much thought to first aid measures, or sanitation. Our business and industrial plants take note of and engage in safety and medical programs. Why do churches ignore the subject? Would the priest have died if proper aid had been available? Would the ladies have been ill if sanitation had been observed?

Some readers say, "We don't ignore these things," but let me tell you about my personal experience.

D. H. Robinson, M.D., is an internationally known freelance author. He sent us this piece on safety in church from Balboa, Canal Zone.

TYPICAL CASES

As a specialist in keeping people on the job—in human maintenance, if I may use that term—and as one who has traveled a bit admiring the cathedrals of Europe and of South America, and actively engaged in mission work in the Orient, I felt that safety and first aid (the most basic kind) needed more consideration in church work. After all, every church has physician members, has access in the United States, at least, to the Red Cross, Public Health Services, and many more agencies anxious to spread good health. Yet, I had the impression that little attention was paid to health of mem-

bers, even while in attendance at Mass; and little attention was paid to health of priests, except to *buy* insurance.

Now health and accident insurance is necessary and excellent but is not what I mean. I mean interest in health and safety to keep people from needing to use their health and accident insurance. The subject is too big to cover in a paragraph. But we must make sure we all understand we are not talking about having a church insurance of the liability kind. We are talking about having members trained in first aid; having a clean and accessable first aid kit; having a young people's group interested in safety: loose carpets, slippery steps, ventilation, heating, and so on; and in what to do if your priest has a heart attack. (See *Pastoral Life*, Jan.-Feb. 1960).

When I looked around the world, and particularly in our enlightened country, I was struck with the absence of such thoughts in Catholic churches. "Man shall not live by bread alone . . ." takes for granted that the bodily needs of church members will be considered along with spiritual needs, but bodily needs—modern preventive, common sense methods—are relatively ignored.

I approached the editor of a national Catholic magazine with a suggestion that first aid and safety in churches might be a good subject to cover in an article. I got a tentative "go ahead" but take a positive approach, use examples of good and progressive programs. I knew this would be hard. Because all I could see was negative, relative absence of any modern thought on the subject. Programs exist in isolated cases, I'm sure, but I hadn't found them after fifteen years of looking.

I said, "I'll try" And I went to work contacting dioceses all over the country. Let me give you some representative examples;

"I do not understand. We are covered by insurance. Would appreciate any suggestion," said Msgr. Kennedy, Vicar General of Salt Lake City.

From the Cardinal's Residence in Philadelphia, Msgr. Joseph McGlinn says, "I'm sorry that I cannot give you any great assistance in providing the information you seek with respect to first aid and safety programmes in the churches of the Archdiocese." He continues that the Red Cross had sent teams in times past, but probably the program was not continued.

Rev. Eugene F. Higgins, M.M., Director of Maryknoll Overseas Extension Service was most helpful. He sent schedules of clinics and mission work in medicine carried out around the world. I personally was familiar with this fine work in such places as Korea, Singapore, Mexico, and South America. But this is "medical care" carried to underprivileged areas. Not preventive medicine and safety practiced in OUR local parishes and churches

or the members' safety and comort.

IAWAII'S PROGRAM

The closest thing to a modern nd sound program seems to me o be in Hawaii. Chancellor-Secreary Charles A. Kekumano, J.C.D. ays (and in this case we quote the ntire letter):

Dear Doctor:

In reply to your letter of January 8, may I say that we do not have ny scheduled first-aid and safety rograms in our Hawaii churches. hese are included in our Catholic chools and at times included in eetings of our adult organizations. hus, for instance, a Parent-Teacher uild or a parish Holy Name Soety will have a doctor or nurse ve a course in some phase of first-d or safety. Such programs are ot scheduled by the Bishop but lanned and conducted by a parish a Catholic organization. The Red ross, the Tuberculosis Association, e Polio Foundation, and similar oups constantly make available a anel of speakers and these organiations try to reach as many groups possible, including Catholic oups. Most of these health groups ave Catholics on their staff or oard of Directors, and some of our riests also serve on their Boards Directors.

Therefore it would seem preferble for us to use the facilities available and to encourage interest in these by information in our local Catholic press."

On the strength of this information I was tempted to say, "I've found, at last, what I was looking for." Yet, having lived and practiced medicine in Hawaii, (and as Father Kekumana says, grass root safety and first-aid and bodily comfort and health is left to the individual parishes) I still felt some parishes in Hawaii have less understanding and interest in the subject than I think they should.

I was tempted to do the article after further deep probing in Hawaii and say, "here is a positive approach to the problem of Catholic Church interest in bodily well-

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being of laymen and clergy alike." But I felt that the letter only steered our thinking toward a program, and that the Diocese was an isolated one. Of course, I have only corresponded with several dozen Diocese in the United States. Other good examples of human bodily maintenance programs may exist. I hope they do.

As Father Kekumano says, "Most health groups have Catholics on their staff or Board of Directors." From the President of the United States, through all branches of federal, state, or local government and in almost all voluntary health organizations, Catholics work hard. Catholics are physicians, health officers, public health and industrial nurses, safety engineers. But my question remains as it was when I began to have an interest in this subject some fifteen years ago.

"Do you or I take care of the body in our church?"

After looking around, reading the newspapers, seeing safety hazards in churches, finding no first-aid kits and no one who would know how to use it if there were any to be found, my conclusion is: Not as consistantly as we should.

First-aid, safety, health education (cleanliness next to Godliness!) are fertile fields for young peoples' projects. And every parish has the material present in the congregation to lead the project. Shouldn't we do something about it?

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Golden Nuggets

There is a wonderful, mystical law of nature that the three things we crave most in life—happiness, freedom, and peace of mind—are always attained by giving them to someone else.

"It takes all kinds of people to make up a world." So runs the old saying. But we think we know several kinds we could get along without.

Superior people talk about ideas; average people talk about things; little people talk about people.

What this country needs more than anything else is fewer people telling this country what it needs more than anything else.

Hardening of the heart ages people more quickly than hardening of the arteries.

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IN 1960, outlays for new construction of public and private schools in the United States amounted to some $3.5 billion, according to the 1961 edition of American School and University. The figure is expected to rise to $3.65 billion or more this year.

Priests and Social Security

William Allen, C.J.D.

OFFICIAL figures denote that 6000 of the 30,000 Catholic riests eligible for coverage by so- ial security have taken advantage f this law. This is a mere 20%. In harp contrast, do we stand with he 135,000 Protestant ministers 80% coverage) and with the 92% f the Rabbis. Why such reluctancy n the part of the Catholic clergy?

It may be an innate hesitancy on ne part of Catholic America to en- orse the Welfare State. The Church nd the clergy have kept aloof from ny out-and-out endorsement of it. nd the words of Pope John XXIII truck a peculiar sound to our ears n his latest doctrinal teaching on ocial affairs when He gave some- hat of a nod to the State being ery interested in the material wel- ire of its citizens, even to some inor details. To insure their secur- y, Our present Pontiff went much rther than any other of the il- ustrious Popes who have reigned n the past one hundred years. To scribe this fear of the Welfare tate as the hindering motive on ne part of the clergy toward Social ecurity coverage, is to argue a eak case in this day and age with rogress so terrifying to the little man, left alone in the throes of material onslaughts. Furthermore, it must be thought too, that the returns from social security are the fruits, in the greatest measures, of one's own frugality and savings. Really, the retirement benefit is the return of personal savings to the individual at a time when the State judges that he will stand most in need of them and that thus, he will be less of a burden to the public. The priest should look upon his membership in the national pension plan as a prudent measure of keeping himself from being a burden or an object of charity on the part of others.

WHAT ARE THE REASONS AGAINST SOCIAL SECURITY?

It might be that the priest feels that he should trust Divine Providence in that respect. Nevertheless, the Lord will help us if we help ourselves. Since we did not choose absolute poverty, it would seem that our mode of life must provide not only for the immediate present and future, but for the far distant future too. Divine Providence, in our regard, would seem to indicate

that some effort toward this is due. The poor in spirit uses wisely of the material without it becoming an obsession. Thinking of one's less active days is certainly not to be dubbed as a too-great-concern for oneself, for one's future.

Perhaps the most general argument against social security comes from the younger clergy. They argue that to contribute to a pension plan for thirty to forty years without a chance of benefitting before the age of 62 or 65, and possibly not benefitting at all therefrom, does not seem to be good business. It is too much of a risk. Yet, if those same priests would consider that the annual tax would amount to at the most $50, but the return would be $100 or so per month in time to come for as long as they live, they would indeed have to conclude that it is a bargain. In forty years a priest would contribute $2000. Even if he got nothing in return, it would be a good gesture to the common good of the poor of the country at large! And if he did draw upon it himself, it would not be long before every cent would be returned to him and more too!

"We are responsible for the words we ought to have said and did not; for the things we ought to have done and did not do; for the things we ought to have uprooted and left grow; for the things we ought to have planted and did not plant."

—Cardinal Pole

The older clergy must not be included in any great number among the enrolled. They must constitute a good segment of the Catholic clergy—more than 20%. For a priest in the age bracket 40-55 years of age, there are some.

SOBERING THOUGHTS

1. Few (possibly none), dioceses have a substantial, honest-to-goodness retirement plan, i.e. a plan with a capital set aside and administered only for retirements. Most dioceses have a hospitalization plan and a temporary sickness benefit to supply for the salary not drawn while on sick leave, etc. These have nothing to do with retirement. There is a make-shift arrangement to care for the sick assistant, the professor, the chaplain. It would seem that the average secular clergy should prepare himself for a possible sick period, even of a long duration, and this on a personal score since officially, there is not much that can be offered him.

2. How many dioceses can boast of a Home for priests who must give up the active ministry? Few indeed. Jokingly, it is said that thus it must be, because the brethren would not go to them anyhow! Too many Barry Fitzgeralds amongst us, I guess! Most of the time the good hospital Sisters used to put up with the "old man" on the gold coast of their institutions but with time, efficient hospital management makes this impractical and imprudent

The priest must provide for himself. On what?

3. It is true that Canon Law does come to the aid of the pastor. He cannot be despoiled of his parish on that simple cause of sickness if the good of the parish can be taken care of through an adjutor. But with the span of life being prolonged each day and the foibles of senility not at all in decline, what will be the answer for the aging, ailing pastor? The best we have to offer is a hospital room in the rectory for the pastor and a temporary administrator for the young and thriving parish. Neither will prove adequate or satisfactory as time goes on. The arrangement will be unfair to one and the other. What is the answer and on what?

THIS IS YOUR CHANCE!

One has but to ponder these issues—social issues in our own ranks—to realize the weight of them if they will have to be handled by the individual alone. One has but to spend a week in a modern hospital to feel what a bill of $500 can do to the priest's modest savings! Many things should be done, and this on a national, or at least, on a provincial scale. Sisterhoods already are beginning to feel the load of aged sisters and their care and are levying high taxes on each convent for their support: they are at a loss to meet the situation, in some places. There is a problem there. Will the same problem face the diocese someday? In Europe, we admire the efforts expended in almost every diocese of "religious sociology." We move so fast that in America we have not the time to give to any set theories of plans for the future! Yet in our society, planning is of the essence of life, it would seem. Would the invitation to join Social Security be one of these "musts" for the priest? I would not deny it. The new dead line for signing up is "April 15, 1962." It had been April 15, 1959, but under a new law it has been extended. All, who so desire, must obtain a *waiver* sheet from the Internal Revenue Office; this must be signed and filed and without this initial step, there is no enrollment. Thereafter, the cleric will file on Income Tax, Schedule C, as a self-employed person. He will pay a certain tax, variable until it reaches 5%, on his income of salary, fees, cash income from his profession. *Remember the date, April* 15, 1962!

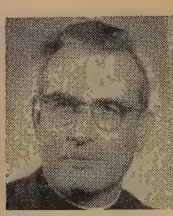
●

Only One Missionary Remains in Red China

THE official death notice of a French Jesuit in Communist China reduced the number of non-Chinese priests there to only one, Bishop E. Walsh.

The next-to-last missionary in China, Rev. Anatole Ghestin, S.J., had devoted 54 years of life to the Chinese missions. He had lived in almost complete isolation from the outside world since the Reds took over the mainland in 1949.

—VOICE OF ST. JUDE



WILLIAM ALLEN, C.J.D.

QUID IN CASU?

Under the new rubrics may Holy Communion be distributed causa devotionis at any time of the morning or the evening?

Canon 867 tells us that Holy Communion may be distributed only during the hours ordinarily assigned for the celebration of Mass unless there is some reasonable cause for distributing outside such hours.

The Constitution *Chistus Dominus* Jan., 6, 1953, decreed that the the Ordinaries could permit evening Masses on certain days and that the Faithful could go to Communion immediately before, or during the Mass, or right after the Mass. All this was confirmed by a Monitum (March 22, 1955) and it was added that such privileges are for the common good and are to be thus interpreted. On March 19, 1957, the Ordinaries were given the faculty of permitting daily Masses in the evening hours if this was for the spiritual good of a notable part of the Faithful.

With all these precisions given to the Evening Mass, it was logical to ask if the same generosity pertained to the distribution of Holy Communion. Could it be given at any hour for the spiritual good of the Faithful? The Sacred Congregation replied to this doubt on March 21, 1960. It said in effect that with so many evening Masses permitted now, it would be rare that Holy Communion would have to be distributed independently of the Mass. However, it was ready to concede that there might be some instances wherein Holy Communion would have to be given without a Mass having been said. Therefore, the Congregation permitted the Ordinaries to sanction the distribution of Holy Communion at the same hours as Evening Masses are permitted but to join this distribution to any religious exercise held for the spiritual uplift of the Faithful; the same liberal conditions are to be applied to the reception of Holy Communion as to the saying of Mass and receiving during Mass.

✦

Must there be a Crucifix on the altar at which Mass is celebrated? Would a plain Cross suffice or even a Cross on which the image of the Crucified would be painted?

First of all, the *Caeremoniale Episcoporum* decrees that the Cross itself with the image of the most holy Crucified should overtop the candlesticks. Pope Benedict XIV wrote that Mass could not be celebrated on an altar that did not have the image of the Crucified. It has thus been written into the traditions of the altar that a Crucifix is standard equipment—standard and nec-

essary. A painted image would not suffice. A stained-glass window depicting the Crucifixion would not suffice, since the window is not considered part of the altar.

✦

Is there any counterpart in Protestantism to our doctrine on the Mystical Body of Christ, the Church?

I hardly believe so since the Protestant concept of the Church is so different from our own. For a Catholic, the visible Church culminating in the Papacy *IS* the Body of Christ. For a Protestant, the visible church is a fallible and human *representation* of the Body of Christ. He does not see in the Church a special institution designed for the infallible distribution of grace. The non-Catholic sees in the church a community of fallible men carrying out an assignment made by Christ to the Apostles. This mission is many-sided—to baptize, to preach, to lay hands on the anointed ones, to celebrate the Lord's supper. But all this carrying out of the mission takes place in man's spiritual body, i.e. in everything in him that is immortal, and this mission will have its effects when and where it seems good to God. The necessity of the visible church is parenthetical; the real Kingdom is within us and it is invisible. The latter is the only one essential—any other is left to the personal fancy of the creature. It is hard to see any doctrine of the Mystical Body of this type approaching our doctrine of the Church and the Mystical Body.

Someone has held that the commentator in the Mass if he be a layman cannot read the Gospel neither the Passion of Our Lord. Is this true?

In the *Instruction on Sacred Music and Sacred Liturgy* there is noted: "it is desirable that in read Masses on Sundays and Holydays and feastdays that the Gospel and Epistle be read by a lector in the vernacular for the convenience of the Faithful" (No. 14 c.) Perhaps there is confusion on another point: if the lector be a layman he cannot stand in the sanctuary nor in the pulpit, but should stand in a convenient place in front of the people (o. 96) or even in sacristy if there's the facility of a loud speaker system.

✦

When may the Leonine prayers be omitted after a Low Mass?

These prayers form no part of the rubrics of the Mass and are an exercise of piety prescribed for the Universal Church; hence they do not fall within the orbit of the Episcopal jurisdiction, but are regulated by the Holy See. On March 9, 1960, the Sacred Congregation informed us that after a Mass celebrated cum aliqua solemnitate the prayers might be omitted. It specified that after a dialogue Mass on Sundays and feasts and after a Mass in which a homily was preached, the prayers could be omitted. Dispute arose from the interpretation of feasts so that some liturgists permit the omission of the prayers whenever the

feast of a mystery or a saint is celebrated. They ignore the clausula "cum aligua solemnitate." The preferred and more or less offical opinion holds that they may be omitted after the Mass of I or II class days, and after those Masses celebrated with somewhat of a solemnity.

✦

I still have trouble understanding our views on Mental Reservation and Lying. What could you say that would make it clearer?

This is an old chestnut in Moral Theology and you are not the only one a bit ambiguous on the subject. Someone has said "when God made lying sinful, He immediately created an exception for the doctor." The doctor cannot, should not always tell what he knows! What way out? Lying is defined as "an assertion that is contrary to the mind." The assertion is not only the expression or sign of the thought but also an enunciation of a pledge on the part of the will. A speaker wishes to communicate the truth within to his listener. He attests and promises this merely by opening his mouth to speak, even when the hearer might have no right to the truth. The listener expects the truth since he considers the speaker truthful, sincere. When one uses words falsely he deceives his listener. Lying therefore implies these elements: falseness, cunning, deceit, treachery. It is this last element, namely treachery that is the key to the solution of the problem of mental reservation and lying. Lying could be re-defined as "the treachery of one who in speaking fails in his promise to communicate the truth saying what is contrary to his thought." The disagreement between the words and the idea does not constitute lying . . . for example, the jocose lie fails in the category of a lie. If there is no treachery, then, there is no lie.

St. Augustine writes this well. In his book on *De Mendacio* he says "we are witnesses to those whom it profits and to those who ought to know and to believe the truth through us. When one who interrogates you or wants information from you is seeking what does not concern him, or what does not profit him, he is asking not for a witness but for a traitor."

When one asks or demands information that cannot be given discreetly or justly to him, he does not respect the right of the one asked to guard his secret and thus he can not reasonably expect a truthful

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answer. The one asked does not assume the responsibility of manifesting his internal thought. The one answering is not a witness since faith is not due, and has not been promised. Words spoken under these conditions are not lies because treachery, the specific element and proper note of lying, is not present. (cf. *Digesto Religioso* Jan. 1955, also a digest of it in *Theology Digest,* 1956)

✦

My penitent suffers from tic douloureux. Too often the labial recitation of the Office triggers annoying and painful spasms. Is this illness sufficient cause to excuse from the obligation of the Office? If not, would a purely mental recitation suffice?

Vermeersch holds that the forming of sounds by the slightest possible bit of breath belongs to the substance of the obligation of reciting the Office. He adds that if the priest is conscious in himself that he does form these words, then that suffices. He does not have to hear himself. All that he must do is to form them the least bit within his vocal system with the tiniest bit of wind, breath. I wonder if such a small effort would bring painful reaction to your penitent? If it does, then, it certainly falls under the cause excusantes and if it is going to be permanent, it would justify applying for a dispensation from the office through your Chancery to Rome. A doctor's attestation will expedite matters considerably. (cf. Vermeersch, Vol. III, p. 48)

In Mediator Dei and in the Instruction on Sacred Music and Liturgy and the 1961 *Rubrics nothing is said about the Antipendium. I wonder if it is of precept any more?*

The three cited Instructions do not give us a complete course on Liturgy or liturgical dress, etc. *Mediator Dei* placed the Mass as the center of Catholic Worship and was a book on the doctrine, practice, etc. of the Mass and a guide for Christian piety in that regard. *Sacred Music and Sacred Liturgy* wished to moderate the propriety of our musical rendition in Church and to direct a more liberal participation of the Faithful in the Mass and lastly the 1961 *Rubrics* started a revamping of the Office, the Missal, and the Liturgical Calendar. It is not surprising that the Antipendium did not find its way into any of the three and we believe that the prescriptions up to this time in vogue still remain.

✦

In your case of the pastor who presumed that his assistant had delegation for marriages from the Chancery when in reality he did not have this power; it occurred to me that there is little or no difficulty since Canon 209 (*de errore communi*) *the Church supplies it.*

I wish we were all as sure of Canon 209 as the correspondent is! In the *Periodica* of 1959 in honor of Father Cappello S.J. there is a brilliant article on error communis and marriages. The summary might be:

first there is solid probability that an *error de jure* arising from a pub- would lead others to error in the matter of delegation of the priest . . . there is solid probability that this error induces and suffices for Canon 209. Many actually do not have to make the error.Secondly, the author maintains that with this error de jure, there must be the probability of many invalid acts on the part of the person lacking the delegation if Canon 209 is not applied. He considers both elements as essential. Recongnizing that authors insist on error de jure, but overlook the second requisite, he nevertheless tells us that it is just as necessary. Hence, a priest who would perform but one marriage in a certain place and only one and would not be called upon for others in that same place, would never fulfill the conditions of Canon 209. Regatillo tells us that from 1909 to 1943 the Rota consistently held as invalid all these individual marriages. The correspondent tells of a case in which an assistant without delegation performed 12 marriages in the same place and when he referred his acts to Rome was told not to worry about them. In fact, this assistant carried out the conditions as outlined above for Canon 209.

(PASTORAL LIFE invites its readers to submit questions for solution concerning Canon Law, liturgy and all branches of Sacred Theology. Names and addresses will be witheld. Personal replies on request only. Write to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

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T. C. SIEKMANN

PASTORAL REFLECTIONS

PASTORAL REFLECTIONS

A GOOD SERMON

THERE always seem to be some people who are glad when the sermon is short. They do not care how poor the sermon is, just so long as it is not long. They are not interested in learning anything about the faith, or in being inspired to live lives of virtue. They can tolerate any sermon if it is short enough. No matter how good a sermon is, they are not interested. If it is anything but very short it is bad to them.

If we priests are going to gear out preaching to these indifferent people, we will be cheating the people who do want and who do appreciate a good sermon. As a matter of fact, most people want a sermon, enjoy a good sermon, while at the same time they benefit by a meaty sermon. Few indeed will be the people whose only concern is just to get out as soon as possible. These, too, are just the ones who need a sermon. Give it to them.

If we make our sermons solid and interesting, and they will be interesting if we have something worthwhile to say, then they will be accepted. A tradition of poor sermons puts a strain on the faith even of good people. They really deserve better. And we ought to give them better.

Most people do not do much reading of a religious sort. They learn little about their faith from other sources. If we priests do not give the people everything they have to know in our sermons, then most will never have at hand the necessary equipment for salvation and sanctification. We have to be concerned to give complete instruction and exhortation in the Catholic faith. If we but realize that, then we will always have plenty to say, and we will feel our obligation to say it in such a way that it will actually help the people. It is not enough to give a sermon. We have to give a good sermon.

To think that just because many in our audience have had a Catholic education, even on the high school and college level, or that many others have had systematic instructions in the faith, is equipment enough for them to live Catholic lives is to make a big mistake. Our people, as we priests ourselves, have to be constantly refreshed in the faith. Otherwise the truths learned long ago become vague and dim, and inspiration is lacking to put the faith into practice. It is our duty by good sermons to keep the faith active and operative. And it takes a good sermon to do this.

THE DELIBERATE MASS

YOU may not crave the penances of the Trappists, but you would

appreciate their opportunity to say Mass in the very early morning in some quiet nook of a tiny Mass chapel, and there deliberately pronounce the words of the Mass text, and deliberately trace the liturgical gestures of the Mass. It is a great joy for a priest ot be able to say a deliberate Mass, with no extrinsic things prodding him on to speed up the greatest of all actions.

In a parish church you often feel pushed along by the anxious congregation, or the bobbing altar boy, or the squirming children, or the crowded schedule. With sermon to preach, and announcements to emphasize, with concern over the heat or coolness of the building, with chagrin, too, at the lack of response at a dialog Mass, or frustration at the singing of a sung Mass, it is sometimes difficult to be deliberate, reverently deliberate. And even if one tries to be most exact in the loudly spoken or sung parts, the subdued parts sometimes suffer their mutilation in silence.

Yet even in a parish church one can strive for deliberateness. As for time, one can pronounce well every syllable of the Mass text almost in the same time as it takes to say the words badly. So too, one can make a crisp, reverent sign of the cross over the oblata almost as fast in time as to make the same gesture carelessly. But what a difference it makes in one's personal devotion and what a different impact it makes on the congregation. There is perhaps no sermon on the Holy Eucharist more effective than the sight of a Mass well celebrated. There is perhaps no greater natural aid to real appreciation of the Mass than for the celebrating priest to be quite deliberate in his pronunciation of the words and in the motions of hands and body.

●

How To Deal With Our Enemies

PASCAL in one of his sublime and simple Thoughts—pensees ecrites a l diable mais pour l'immortalite—has traced very precisely and forcibly th of rules dealing with supposed enemies. Here are his words: "When thou want est usefully to teach thy brother and show him that he is in error, thou should study from what aspect he has considered his problem, for from that aspec he is usually right. Admit this to him; and then tell him where his mistake lies. This pleases him, for he perceives that he was not deluded, but failed t observe the matter from the right angle. Thou hast not angered him nor shame him; thou hast set him on the way to listen favorably to thee. Thou now can begin to save thy brother."

●

A scientist says it is the lower part of the face, not the eyes, that gives awa one's thoughts. Especially when one opens the lower part of the face

—THE IRISH DIGES

BOOK-REVIEW SELECTIONS

THE CATHOLIC ELEMENTARY SCHOOL PRINCIPAL, by Sister Mary Jerome Corcoran, O.S.U., Ph.D. Bruce. 479 pp. $6.50.

The impact of the qualifying word Catholic" in the above title should have roduced something in the nature of a ousing welcome. It has been observed iat all pastors and administrators who ave searched through the pages of ear- er works on educational administration ave looked in vain for professional ad- ice specifically à propos to the parochial hool. We believe the present work is completely adequate answer to a press- g need.

The author, Sr. M. Jerome, has given s the result of years of dynamic leader- ip in the field of educational adminis- ation not only as a teaching principal elementary schools, but as a leader, nstructor and supervisor of teachers.

As evidence of the thoroughly Chris- an and Catholic orientation of her state- ents, the author has had the wisdom to reface her own recommendations with hapters by Dr. John P. Treacy of Mar- uette University and Leo R. Ward, .S.C. of Notre Dame, both authori- es in Catholic educational philosophy. fter pondering Father Ward's brief but eeply Christian treatise entitled "Prin- iples for Principals," the reader is pre- isposed to appreciation and acceptance f the numerous practical ideas on or- anization and administrative practice hich Sr. Jerome has so aptly presented. Two vitally interested and significant hapters are those entitled "The Prin- cipal and the Lay Teacher" and "What Is Good Teaching?" The author has in- terfused some masterfully convincing arguments in favor of the principal's supervision of classes; appropriate sug- gestions for the provision of in-service training of teachers and the orientation of new personnel, as well as an excel- lent analysis of means of evaluating pu- pil-progress.

Within the scope of a single chapter on clerical work, the author has resolved the knotty problem of filing, so essential to organizational efficiency in the prin- cipal's office. Her pointers are compre- hensible and obviously practicable.

Excellent recommendations on the du- ties of the teacher in counseling and guidance, the principal's function in the area of special services for children, and much-needed advice regarding public re- lations also contribute value to a volume which is destined to open a new fron- tier in the history of parochial school administration.

A bibliography of choice collateral material will satisfy not only the needs of the student of administration who is interested in documentation, but will suggest to the mature reader a carefully- culled list of titles which every Christian educator should appreciate having in his administrative office.

This reviewer is convinced that Sister Jerome has done a tremendous service to all interested or involved in the business of improving our parochial schools.

Sister Mary Inez,
Elementary Supervisor
Diocese of Cleveland, Ohio

THE ENGLISH MYSTICAL TRADITION, by David Knoles. Harper & Brothers. 194 pp. $3.75.

The author is Regius Professor of Modern History at Cambridge University. His earlier work, the three volume "The Religious Orders in England" was hailed as "the greatest work on English Monasticism" in the London Literary Time. Professor Thomas Parker predicts that "Knoles' book will have the immortality of Gibbon." William Cannon calls the work "an extraordinary accomplishment of scholarship in the field of church history in our generation." David Matthew, O.P. asserts that Professor Knoles is without a rival as an examiner of the documentary sources bearing upon the details of the religious life in Pre-Reformation times."

Douglas Steer writes of **The English Mystical Tradition** "as sharp, clear, unflinching; an authentic guide to exploring our family heritage."

The book begins with a thorough analysis and definition of the nature of mysticism. It next surveys the evolution of Catholic mystical theology. Before turning to a study of the individual mystics Dr. Knoles details the social and religious setting in which they lived. His breath of learning and clarity of thought are evident everywhere.

J. N. L.

THE CHRONICLE OF CHRISTENDOM. A Summary of Catholic History —Ancient and Modern, by Newman Eberhardt, C.M. Herder. 904 pp. $12.00.

According to Hilaire Belloc, History cannot be said to prove the Faith, save in the very extended use of the word "prove" to mean a general process of increasing conviction from what is re vealed of the Church's action on the world, of men's attitude toward it, of the moral and intellectual activities of ac ceptors and rejectors compared. The same great writer also claims that it can be proved that an increasing knowledg of history does not shake the Church' claim to Divine Authority, while on th contrary a lesser knowledge is almos invariably more hostile to that Authorit than a greater.

But those of us who place Christia Tradition on a level with Scriptures g much further. In the light of the year whose splendor is part of our Creed w drain from History motives of credibilit and causes of confidence and serenit as we can derive from nothing else. His tory to us is prophecy looking backward In the hand of God as they are, its law are so safe that only the rules of mathe matics are their superiors in certitude.

For these reasons we greet with grea gratitude the present volume of Dr. Eber hardt's "A Summary of Catholic History. In 900 pages the author displays his sub ject in three parts: The Infant Churc in an Imperialist World; The Church i the Feudal World; The Church in th Theoretic World.

With Newman we see here that th Church is ever Militant: sometimes sh gains, sometime she loses. What is Churc History but a record of the ever doubtfu of the battle, though its issue is neve doubtful? Nay, we make progress b means of reverses. We lose Stephen t gain Paul, Matthias replaces Judas. Th very month when we lost a Renan w gained a Newman. "The day I lost Lois I gained Coppee."

It is out of the question to go ove the whole ground. But after earnest in vestigation this may and must be sai

he book is a compilation eminently lear, scrupulously accurate, and suffi-iently complete. The style is sober but ver attractive and interesting. In all ruth we have here an ideal textbook not nly for the students of our seminaries, ut for the general readers of our homes nd libraries.

J. M. Lelen, Ph.D.,
Glendale, Ohio

ATHER FABER, by Ronald Chapman. The Newman Press. 348 pp. $5.95.

his particular biography suffers from oo great a mass of detail. The author vas undoubtedly so enamored of his sub-ect, and the wealth of correspondence s well as other materials available to im, that he could barely leave anything ut!

This book needed drastic editing. How-ver, if one perseveres it will be discov-red that Father Faber, intense, sensitive nd poetic by temperament, brought hese same warm qualities with him into he priesthood after his conversion at a ime when the heady intellectualism of he rich "old Catholics" scorned the emo-ional faith of the poor. This warmth ecame a part of the famous London Oratory which as Mr. Chapman con-ludes, is more a monument to Faber han all his hymns, spiritual works, ser-nons and "illiturgical devotions."

The "unhappy quarrel" which existed etween Faber and Newman seems re-grettable in the light of today. However, ather against the wishes of the author, should think, certain evidential corre-pondence weighed in the balance with ime, shows Faber to have been more of "popular" man of the moment, New-nan to have had more enduring quali-ies. It would seem that the whole thing got out of hand by the mixing of issues with personalities; Newman concerned with the former, Faber with the latter.

"Father Faber," the book, is a complicated study of a complicated personality. Neither can be said to be profound.

C. Reccardi.
West Islip, N. Y.

THE VOICES OF FRANCE. A Survey of Contemporary Theology, by James M. Connolly. Macmillan. 342 pp. $5.50.

As a man born in France and a son of Sorbonne, many a time I had to smile in reading the pronunciamentos of a young priest (a graduate of St. Patrick's Cathedral College) in New York City: "Yes, ever and anon a trumpet sounds from the hid battlements of New York City" could I sing with the ever so good and so dear Francis Thompson.

For instance, when young Father Connolly solemnly solves a puzzle of ages and simply asserts his decision in this manner: "Even such a distinguished personage as Cardinal Billot expressed his dissatisfaction at the decree of the Holy Father Pius XI and resigned the Cardinalate."

I happen to have met "Father" Billot when once a year he used to come to Paris from Rome to celebrate the feast of St. Louis with his brother and I always heard this from his brother: "Louis is such a humble priest that he dislikes any dginity. When he was created a cardinal they brought to him the **bigletto** from la Vatican. Well, he was busy, he was peeling potatoes in the kitchen, and went on peeling potatoes. Louis is perhaps the greatest theologian of the day but he thinks himself a very plain ordinary son of Saint Loyola."

Dealing again with a certain decree of

Pius XI, Father Connolly dares write this: "The more radical element of French Catholics among whom the Dominicans were prominent . . ." Such words provoke my indignation. (See the whole text on page 174).

As an admirer and a lover of the Dominicans, I remind James Connolly that, at the time he writes of, Father Gillet was their General, and Monsabre was the spokesman of Truth in Europe and was the successful successor of Lacordaire. And they had Lagrange also and many other great and good soldiers of Christ.

In the present volume oftentimes Loisy, Lamennais, de Lubac, are spoken of, but never one single mention is made of Bourget, Coppee, Veuillot, and many others, who truly were the Voices of France.

J. M. Lelen, Ph.D.,
Glendale, Ohio

DOWN, PEACOCK'S FEATHERS. A Treatise on Humility, by D. A. Davies, The Macmillan Co. 196 pp. $3.50.

Yes, this book is a treatise on the virtue of Humility which St. Bernard calls **sui ipsius verissima cognitio.** It has a gorgeous title and is truly entitled to it. It is a comment on Pascal's famous passage on Vanity, "that vice so deeply anchored into the heart of man—and makes us so ridiculous." It reminds you also of St. Thomas More's jolly thoughts on Pride. It has a medieval perfume. If alive, H. G. Wells would find it a subject for merriment and jeering raillery. With his brilliant and riotous pen he would use his facility for skinning people's souls. But he is dead and now knows better.

Humility is verity. It is the virtue which makes one get a right and true estimate of one's self. Gorgeously this book deals with the folly of vain glory; at times, in a very funny way. Since the invention of the toothbrush, there has never been anything like this. I recommend the reading of "Down Peacock's Feathers" to almost anybody.

J. M. Lelen, Ph.D.
Glendale, Ohio

SEEKING THE KINGDOM, by Reginald Masterson, O.P. Herder, St. Louis. 30[illegible] pp. $5.25.

Once a Christian begins to experience the activity of the supernatural life, he usually has a "corresponding thirst for further knowledge about means to preserve and increase the experience and what he himself can do in the way of making the process easier.

With these thoughts in mind, the editors of Cross and Crown, a quarterly magazine of Thomistic theology edited by Dominican Fathers, began in 1956 a series of articles entitled "Spirituality for All." This book is a collection of the series' principle articles as well as other articles on the subject.

The book is arranged in five parts. Portraying man's journey on the highway to God, it contains articles by such renowned Dominicans as Walter Farrell and Gerald Vann. Part one deals with man's eternal goal, since the goal determines the object and direction of man's travel through life. Then God's role in aiding man is explained. Part three portrays man's role — his human effort — especially through mortification, self-knowledge and self-control. After a series on the role of Christ (through the sacramental means He established while achieving the redemption), the book ends with two beautiful essays on the most excellent Examples: Jesus and Mary . . . Whom man may follow confidently to Heaven.

While in spots the thoughts are slightly
mplicated, as a whole this book is a
ood essay-type guide, or spiritual travel
lder, for today's Christian in general
nd dedicated layman in particular.

James Petosa, S.S.P.,
Canfield, Ohio

**RIEST OF CHRIST, by Francis J. Rip-
ley. Newman. 198 pp. $3.95.**

a compilation of conferences deliv-
ed to priests and seminarians. The book
ms to inspire priests and seminarians
ith a realization of the dignity of the
riestly vocation, and to illustrate how
deal with the everyday problems that
ce the diocesan clergy. The chapters
ealing with pastoral care are up-to-date,
nd the suggestions on confessional tech-
que and preaching are practical. The
thor is best, however, in those chap-
rs dealing with census work, inquiry
asses, and home visitations. The priest
ngaged in parish work will find this book
spiring and profitable to read.

LETTERS

(*Continued from page* 1)

n old Gothic Cathedral we should go
l the way and advocate horse back
ding for clergy.

A Gothic structure tells the modern
orld something. However I am afraid
does not tell the ordinary man on the
reet much about "the sentiment of the
ivinity which Gothic style evokes with
s rich and ageless symbolism." The man
n the street knows little or nothing about
ch symbolism and all he sees when he
sees such a Gothic Church is a testimony that the Church is behind the times, that the Church is not in touch with modern life, that the Church is still harking back to that 13th century. The men who built the Gothic Cathedrals had the foresight and the courage to break with the past because they had a new style which suited their times. We can do well to imitate their spirit and not their work.

Chicago, Ill.
Sacerdos

THE SACERDOTAL UNION OF DAILY ADORATION

Dear Editor:

Any Secular Priest or Bishop who is resolved to make a Daily Holy Hour of adoration in the presence of the Blessed Sacrament may become a member of the Sacerdotal Union of Daily Adoration by sending his name, address, and diocese to the Center in Rome:

Direzione Geinerale Adorazione
Quotidiana
Via Urbano VIII, n. 16
Roma, Italia

For those in the United States, the name may be sent to the National Director of the Sacerdotal Union of Daily Adoration, Rev. Batholomew J. O'Brien, 168 High Street, Elmira, New York, who will transmit the name to the center in Rome. For further information, please contact the same address.

The Director

THE CRUCIFERS

Dear Editor:

I shall be pleased if you introduce to your readers "The Crucifers" or "Cross-bearers"—an anoymous organization.

composed of those who carry a cross of physical infirmity in themselves or in their family, or of a humiliation that is public to some extent, and the need to encourage themselves by comforting others, and so, in a spirit of Charity and of penance, bearing one another's burdens (Gal. 6,2).

2) The members shall dedicate themselves:

a) to carrying their own crosses cheerfully for love of the First Cross-Bearer, applying to themselves and recommending to others, the advice which Our Lord gave to those who would fast (Mt. 6,16-18)

b) to recognizing every Cross—their own and that of others—as a Gift of God, a mark of distinction, to be honored and cherished, confident that so singular albeit inscrutable mark of His Divine Love presages a singular eternal reward;

c) to giving a good example in their private lives by their devotion to God the Father and Holy Mother Church, with all that this implies by way of observance of the Commandments, frequent reception of the Sacraments, the practice of the Evangelical Counsels, seeking for perfection according to their state of life.

d) to the daily contemplation of Jesus Christ and His Blessed Mother, blamelessly suffering in life once on earth, reigning now in glory for all eternity, to loving the Word of God, to public and private prayers, to the practice of the spiritual and corporal works of mercy, according to their ca pacity and state of life, assistin in particular Catholic institution for the afflicted, the fallen, an the poor.

e) to striving to live close to Chris by attending Mass as often a circumstances permit, and by ver erating particularly the Feasts o Christ the King, both Feasts o the Seven Dolors, both Feasts o the Holy Cross, and the Feast o circumstances permitting, the shall carry candles in the proce sion.

The joyful watchword of the membe shall be "I carry a Cross".

The Moderator shall be a priest approve by his Bishop.

His duty shall be:

1) to vouch for the Catholicity and th Cross of all members, particularly those members who prefer for valid reason not to disclose the identity or state;

2) to exhort, at meetings, or indivi uals outside of meetings, all mem bers to loving patience and Chri tian fortitude by opportunely r minding them of the example Christ, His Blessed Mother, t Martyrs and the Saints;

3) to instruct them in Christian Do trine, particularly with regard to t bond of Perfection which is Chari and the works of Charity for G and fellowmen;

4) to conduct all meetings informa until such time as some type formal organization may be adv able.

R.L.

FAVORING THE VERNACULAR

ear Father:

The enclosed letter from the office of ardinal Bea, head of the Secretariate for e Promotion of Christian Unity, pre- ring for the Second Ecumenical Coun- of the Vatican, shows how eager Rome to secure the thought of American atholics, priests and laity, on the in- eased use of the vernacular in the lit- gy.

Your publication of this letter in Pas- al Life will help us fulfill the request ntained therein by encouraging many your readers to send their thought on is matter, and to encourage their laity do the same, to the Very Rev. Annibale gnini, C.M., at the address indicated:

"Dear Father O'Brien,

His Eminence Cardinal Bea has asked me to answer your kind letter of June 16th, and to thank you for letting us all share those informative letters from both the Catholics and the non-Catholics in the United States who have commented on your provocative article in AMERICA, "English in the Liturgy." It is so important that we catch the laymen's viewpoints, as well as those of the liturgical scholars. Needless to say, the problem of the vernacular is immensely important to our Secretariat for Promoting Christian Unity. We doubly welcome, therefore, your sending us this material.

Realizing this request may take some of your valuable time, I nevertheless boldly suggest that you forward the like matter, and whatever other information on the vernacular — especially from the layman's side, you can muster, to the Secretary of the of the Liturgical Commission preparing for the Second Vatican Council. I am sure he can use this wisely.

R. mo P. Annibale Bugini, C.M.

Segretario,
Commissioni della Sacra Liturgia,
Piazza Pio XII, ROMA

Wishing you the best for continued good work in your apostolate, I am

(Mons.) J. G. M. Willebrands,
The Secretary

(PASTORAL LIFE invites its readers to avail themselves of this new department to sound off their reactions, comments, or just plain remarks on the articles in its pages or any topic of interest to fellow-priests. Address all communications to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio.

"NO longer are we accepted merely on the bans of our 'cloth.' We are weighed and measured with reactions differing very little from those evoked by the observation of other men. Above all, our people are influenced by what they see in our hearts. . . ."

MSGR. C. HOLLAND

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